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CONDITIONS.

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## RELIGIOUS INTELLIGENCE. FOREIGN AND DOMESTIC.

*Extract of a Letter from the Rev. Mr. Judson, to the Rev. Mr. Bolles, of Salem, dated*

RANGOON, MAY 5, 1821.

"Rev. and dear Brother—Your kind and encouraging letter of June last, reached me in Bengal, just after I had written you. We returned hither, on having partially attained the end of our visit, the restoration of Mrs. Judson's health. Her disorder is not indeed perfectly eradicated; but the manner in which she has sustained the present hot season thus far is most encouraging. I have baptized one only since my return. All the old converts remain steadfast. Some shine bright, and some emit only a glimmering light; but none have gone out. There are several hopeful inquirers, some of whom give satisfactory evidence of being true converts; but though they have been examining the Christian religion for many months, they are not yet quite ready to take the decided, the irrevocable step, that of swearing allegiance to the Lord Jesus, in the water of baptism.

"The Burmans are a slow, wary, circumspect race; but their pertinacity in maintaining an opinion deliberately adopted, will bear, I imagine, due proportion to their tardiness in adopting it. This trait in their character will render missionary operations among them less rapid in the outset, but more effective and permanent in the issue.

"Our prospects, in regard to toleration, have lately become more encouraging, in consequence of the friendly disposition of the present Viceroy, and the probability of his holding his situation for some time.

"I am just forwarding some portions of the New-Testament to be printed at Serampore, under the superintendence of brother Hough. I long to see the whole New-Testament completed, for I should then be able to devote all my time to preaching the gospel from day to day; and even now, the latter appears to be the more pressing duty. May the Spirit of the Lord be poured out.

A. JUDSON, jun."

### MISSIONS IN AFRICA.

One of the African Missionaries remarks: "The further the interior of this long unknown quarter of the globe is penetrated, the greater the population appears. We are now only at its gates: (New-Lattakoo.) And how deplorable is the fact, that not one of the numerous tribes of Bosjesmans, Bootsuans, Corannas, Gohas, Tammahas, Mashows, Moquannas, and Marootzees, north and east of this

some of their towns containing 12000 souls has either a Bible or a Missionary! Here is heathenism indeed."

### From the Christian Watchman.

By the last arrival from Liverpool, our theological publications for March were received, but not in season to make any extensive extracts. From a hasty perusal of the articles relating to Missionary operations, we are decidedly of opinion that the efforts for enlightening and civilizing the world are greatly on the increase. The experience which is gained in these operations is of the most important use, and is much calculated to abridge the labours which were heretofore considered indispensable. We will instance in one particular, which is peculiarly striking. It was at first considered the most expedient method of circulating the gospel, that Missionaries from Christian countries should be the grand medium of communicating divine truth; and originally, indeed, it could not be otherwise; but as it has pleased a sovereign God in numerous instances to convert the native heathen, it is now seen from fact, that they are to be honoured as probably the most successful instruments of circulating divine truth. There is a native preacher at Bangalore, in India, who has been named *Flavel*, whose "fervent piety, mild disposition, active and disinterested conduct, as well as his careful observation of providence," have been considered as entitling him to this venerated name. This native preaches every Lord's-day morning, and afterwards converses on religious subjects with those who may desire it.—He is frequently thus employed till about 4 in the afternoon. He preaches also on Wednesday mornings and Friday evenings weekly. Six natives under his instructions, have expressed strong desires for baptism, who if really converted to God, are the seals of his ministry.

In different parts of India, as Benares, Chinsurah, Surat, Amboyna, and Siberia, gospel light is diffusing, useful tracts are circulating, and the scriptures are spreading by the means of translations.

### GREAT OSAGE MISSION.

*Extract of a letter from Mr. Samuel Newton, to the Editor of the Christian Repository, dated*

HARMONY, January 19th, 1822.

The Great Osage Mission family have enjoyed distinguished mercies. Notwithstanding tears, groans, sickness and deaths have been in our tents and cabins, yet we have seen the severest providences of God over-ruled for good. At the present time it is perpetual day—a day of blessings, health, contentment and cheerfulness, and joys predominate. And blessed be Jehovah, the work of teaching and civilizing the Osage youths is commenced. Within the last ten days twelve Osages have been formally delivered up to us for adoption and education. Considering the untamed situation of the sons of the forest, and their natural averseness to education and civilization, we cannot say that it is a day of small things. The publications that the Osages wanted teachers to come among them were all fabrications. The nation never requested it. They had not the most distant idea of being taught religion. When they assented that the missionaries might come they did it not understandingly. They knew not what

we were to accomplish, nor what we would undertake. But the Lord has led us here and given us labour in abundance. Our prospects brighten from day to day. Indeed our school is not large; remember it is the growth of but ten days. In our infancy of settlement we could not accommodate a large school. But we have no fear for the want of numbers.

Our accommodations are good. We have erected ten dwelling houses, a ware-house large and convenient, a spacious building for cooking and dining, one mechanic shop, and other conveniences.

Cheering indeed to the Christian warmed heart is the intelligence that Kentucky supports a religious newspaper. I view the publishing and circulating of religious intelligence as one of the most powerful means used, in the philanthropic operations of Christendom, towards dethroning the arch adversary, and liberating his subjects now riveted in bands and linked in chains, and know it not; and of placing them in the ranks of life, liberty, peace, and temporal and eternal happiness, that they may have for their leader, captain and king, Emmanuel, the prince of life—a means of hastening on "that latter day of glory," a perpetual sunshine of Christian prosperity.

"When Jesus shall reign where e'er the sun,  
Does his successive circles run,"

a means of enkindling a benevolent philanthropic fire in many a winter chilled bosom. Christians need to be informed of what other Christians are doing, that their labours of love may be united, that their hearts may be encouraged, and their hands strengthened. And periodical religious publications are the most convenient, effectual and proper channels of conveyance. I most sincerely wish you success. I will ever endeavour to contribute my mite in communications, and, the Lord permitting, will soon write more descriptively.

### Palestine Masonic Missionary Society.

An institution under this title has recently been formed at Louisville, the object of which, as stated in a circular, is to "assist in spreading the Holy Scriptures, 'the great light of Masonry,' in those countries from whence it was received, and particularly in the holy city Jerusalem, formerly so eminent as the seat of her ancient solemnities." The funds collected over the necessary expences of the society are to be paid to the American Board of Commissioners for foreign missions, to be appropriated by them to the Palestine Mission.

The Society we understand has already paid over to the American Board sixty dollars. A similar society has also been formed at Russellville, which has paid over fifty dollars.

In our next we shall publish the constitution of the Louisville society, together with the circular addressed to the Lodges in this country soliciting their co-operation.

ib.

### CHEROKEE MISSION.

If there is a sordid soul who would make excuse when solicited to support the missionary cause, and who would adopt the common plea that it will do no good—the time is not come—you can never civilize or Christianize the Indians—let him read the following letter, and as he reads, remember that it was written by a child of the forest, one who a short time since was enveloped in heathenish darkness, and who doubtless would have remained in that darkness for ever, had not a few missionaries, like their

divine Master, left the ninety and nine to seek a few scattered lambs in the wilderness. If he can read, unmoved, the affecting account of the triumphant death of a heathen convert, contained in the two following letters, he must be worse than sordid, he must be an infidel. Relig. Int.

*Extract of a letter from Catharine Brown to her brother David, at the Foreign Mission School, Cornwall, (Conn.) dated Creek Path, Cherokee Nation, Feb. 16, 1822.*

"My dear brother,—As Mr. Ross has lately arrived from Brainerd, and will probably return in a few days, I improve this favourable opportunity of writing a few lines to you. Are you still living as a stranger and pilgrim in the earth? Is the Saviour near your heart, and the object of your chief delight and conversation? I trust that you will continually possess and imitate that meek and lowly spirit, which Jesus possessed in the days of his flesh. I should like to converse with you all day. When I consider the distance we are separated, my ever dear brother, I weep. But the Lord is a present help in every time of trouble. I think I never have desired so much to see you, as I have these several days past. Happy should I be, could I but see you this moment, and relate to you our late trials and affliction, which we have received from our kind heavenly Father. I hope you will lean on the Saviour, who is able to give the consolation which you need, and recollect we are in the hands of an infinitely wise and good Being, who will order every thing for his glory, and the best good of his children. Since we are the children of a glorious and holy God, may we be submissive to all the dispensations of his Providence, not only in prosperity, but also in adversity, and say, The will of the Lord be done.

"I can scarcely compose my mind to write; but you will easily imagine our situation at present, and what I would say, if you were now here. You have recently received the account of brother John's affliction with a consumption. And, no doubt, you have often thought of him, and hoped to see him again, when you return. But the Lord has ordered otherwise. He has taken him to Himself. Yes, our beloved brother is no more! He is dead! Distressing news to you, I know, my brother, and to us. Come, then, let us weep together; and while we mourn for our absent brother, let us remember Jesus Christ, who, we trust, has sanctified his heart, and brought him to love God in sincerity. O! let us bless God, that we do not weep for him who lived and died without hope. It is now two weeks since he departed this life to eternity. It is indeed the most painful event that ever has taken place in this family. I think, I feel for our dear father and mother. They mourn much for him. I do not wonder; for he was their only son who was here, and on whom they depended for every comfort of life, and support in their declining days. Do not forget to pray for them, particularly that the Spirit of God may dwell richly in their hearts, and support them in this short journey of life. They appear more like Christians than before. Father said, brother John was not ours, but the Lord's and he had a right to take him whenever he pleased. He appears to pray more fervently, and takes a greater delight in attending family duties, morning and evening. But I must hasten to give you a more particular account of our departed brother."

After stating some previous circumstances the account proceeds:—

"Though he suffered great pain, not one word of complaint was heard from him, during the whole of his sickness. He appeared reconciled to the will of God, and said the Saviour suffered more than he did. He said he was perfectly willing to be in the hands of God, and to be disposed of in such a way as seemed Him good. He said he was not afraid to die. About one week before his death, he tried to talk to the family, but being very weak, was not able to say much. Though he spoke but few words, it was truly affecting, and I trust will never be for-

gotten by us. May we remember his words, and imitate his holy walk. He said—It is now more than a year since we began to follow Christ, and what have we done for him since that time? Do we live like Christians? I fear we are too much engaged about worldly things. When the people come to see you, I do not hear you tell them about the Saviour; and ask them their feelings with respect to another world. We are professors of religion, and why do we not show it to others? He added particularly, you should remember to keep the Lord's day. You are too much engaged in the kitchen on the Sabbath day. You should keep the blacks from work, and take them with you to meeting: when you return, keep them still in the house, and not let them play any on this day. He looked earnestly toward me, and asked if the missionaries cooked on the Sabbath? I told him, they generally made preparations on Saturday. He said, that is what you ought to do. He used frequently to ask me to pray with him, and read and explain the Bible, which I did with great pleasure. For three or four days before he died, he was deranged.—When he had his reason, he appeared very pleasant, would smile, &c. The night before he died, he spoke your name frequently.

"Sabbath morning, the day that he died, being told it was sabbath, he requested us to sing and pray with him, which we did. Immediately after this he fell into a state of insensibility, in which he continued till about 5 o'clock, when his spirit ascended to his heavenly home. On Monday, P. M. February 4th, we followed his remains to the cold and silent grave, and bid him a long farewell. It was hard to part with him; but a great consolation, that we shall soon meet in the kingdom of Christ, never more to part. His christian life was short; but long enough to prove, that Christ's religion was not in vain. I often remember, he was always ready to instruct and guide the dear heathen to the cross of Christ. I remember those affectionate eyes so often bathed in tears for his poor countrymen.—But he has gone before us, and will no longer weep for us, and the dear Cherokees in darkness. His lips are silent in the grave. His prayers are not heard on earth. Here I stop—my heart bleeds. O may we follow his example, as far as he followed Christ, and live devoted to God; be in constant readiness for our own departure, that we may at last meet our brother around the throne of that blessed Redeemer, who has brought us from death unto life eternal. I hope you will not think we are unhappy, or that we wish you to return. Father and mother are willing you should stay as long as you think best. Write to them often. May God bless you, and make you an instrument of great good to your countrymen, is the prayer of your truly affectionate sister,

CATHARINE BROWN."

[Our limits will not admit the publication of the other letter.]

ELLIOT.

*Extracts from the Journal of a British Traveller.*

"The immediate object of the settlement of Elliot, is the religious instruction of the Indians. The Missionaries are, however, aware, that that must necessarily be preceded or accompanied by their civilization; and that mere preaching to the adult Indians, though partially beneficial to the present generation, would not probably be attended with any general or permanent results. While, therefore, the religious interests of the children are the objects nearest to their hearts, they are anxious to put them in possession of those qualifications which may secure to them an important influence in the councils of their nation, and enable them gradually to induce their roaming brethren to abandon their erratic habits for the occupations of civilized life. The general feelings of the nation, at this moment, are most auspicious to their undertaking. The community at large is most solicitous for civilization. In this they have made some pro-

gress; many of them are growing cotton, and spinning and weaving it into coarse clothing.

"Of the three districts or towns into which its 15 or 20,000 souls are divided, one has appropriated to the use of schools its annuity for seventeen years, of 2000 dollars per annum, received from the United States for ceded lands; another its annuity of 1000 dollars per annum, with the prospect of 1000 more; and one has requested the United States not only to forbid the introduction of ammunition into the nation, that the hunter may be compelled to work, but to send their annuity in implements of husbandry. At a recent General Council of the Chiefs, thirteen hundred dollars in money, and upwards of eighty cows and calves, were subscribed for the use of schools; and the total contribution of the Choctaws to this object exceeded 70,000 dollars.

"I was highly gratified by my visit to Elliot—this garden in a moral wilderness; and was pleased with the opportunity of seeing a missionary settlement in its infant state, before the wounds from kindred and friends had ceased to bleed, and habit had rendered the missionaries familiar with the peculiarities of their situation.

"The sight of the children, also, many of them still in Indian costume, was most interesting. I could not help imagining, that, before me might be some Alfred of this Western world, the future founder of institutions which were to enlighten and civilize his country—some Choctaw Swartz or Elliot destined to disseminate the blessings of Christianity and refinement, from the Mississippi to the Pacific, from the Gulf of Mexico to the Frozen Sea. I contrasted them in their social, in their moral and their religious conditions with the straggling hunters, and their painted faces, who occasionally stared through the windows: or, with their half-naked savages of another tribe, whom we had seen in the forests a few nights before, dancing round their midnight fires, with their tomahawks and scalping knives, rending the air with their fierce war-whoop, or making the woods thrill with their savage yells. But they form a yet stronger contrast with the poor Indians whom we had seen on the frontier—corrupted, degraded and debased by their intercourse with English, Irish, or American traders."

#### REVIVALS OF RELIGION.

*From the Religious Remembrancer.*

Among the places in the state of Delaware which enjoy spiritual refreshings is Smyrna. We understand the work commenced there with a few boys of from 12 to 16 and 17 years of age, who had been at a prayer meeting of the blacks. Five or six of these lads were the subjects of the converting power of the Holy Spirit. In a few days afterwards, the work began to extend. Religious meetings were increasingly well attended and protracted to more than ordinary length. The result is, that the moral aspect of Smyrna is changed. About 80 persons have applied for admission to the communion of the Methodist Church; and it is expected that 30 or 40 more will yet apply.

*Extract of a letter to the Editor of the Christian Repository, dated Charleston, Md. April 13th, 1822.*

I promised I would write to you from this place, and inform you how the good work of the Lord progresses here and in the neighbourhood.

On Wednesday evening I preached at North East; the assembly was not so large as on a former occasion; but I ascribe it to the unpleasantness of the night; and the remarkable busy season with the people along these shores in fishing. Oh that they would all become fishers of men! Much solemnity however prevailed; and I think it was good to be there.

On the evening of my arrival I preached here to a large and solemn assembly. After the blessing was pronounced, I was requested to go to a private

house to converse with some anxious souls—I went, and we had a precious season. Yesterday I held an anxious meeting: and 17 anxious and rejoicing souls were present. Last night I held a prayer meeting about a mile from town. A large number was present, and we had a most solemn meeting; it appeared as if the greater part of the audience was in tears. I had to request the people several times to retire to their homes, as it was late. With reluctance they left the house. The good work of God is, I am persuaded still progressing; and I think we can number about thirty enquiring and rejoicing souls. Some of the enquiring or anxious souls are very much distressed for their sins; and some new cases are almost daily discovered to us. May the Lord carry on his work here, let us continue to pray. Some of the male subjects of this work have already begun to pray in public, and the young females have commenced a prayer meeting. To-morrow I preach here, and I hope it will be a day long to be remembered by many now hardened sinners.

Mr. S. writes that on Sabbath last he spoke twice in Elkton; but mourns over the apparent want of engagedness in that people, to the concerns of their never dying souls. He begs Christians to pray that his second visit to that place (Sabbath next) may be more blessed; and that the Holy Spirit may be poured out upon them.

*From the Evangelical Monitor.*

Extract of a letter from a student in Middlebury College, to a Correspondent in this town, dated 8th instant.

I have no better news to communicate than to tell you that the awakening in Charlotte, of which I suppose you have heard, continues, and, in its gradual, though powerful progress, causes one after another to come over and declare themselves on the Lord's side. My visit there was truly pleasant, for in witnessing such scenes, the soul of the Christian is filled with holy joy—he seems to soar above the world and enjoy a foretaste of heaven. To hear that sinners are flocking to the standard of the cross, must interest and delight all who love the Lord Jesus Christ.

*From the Latter Day Luminary.*

Extract of a letter, dated Waterford, Erie county, Pa. 30th January, 1822.

We have had a precious rain of grace in these parts, of late. Elder Gillet and myself have baptized 73, in our infant church, in about four months. The work still goes on.—Pray for us. A.

Extract of a letter, dated Liberty, Bedford county, Virginia, Feb. 1, 1822.

We have a very comfortable revival of religion in this county. The good work of the Lord commenced last August. Since that time, about forty-one have been added to different Baptist churches by baptism. About ten or twelve more are candidates.

The blessed Redeemer's cause is still advancing. A goodly number are inquiring the way to heaven. Among those baptized are some promising young men, who, we have reason to hope, will become able ministers of the New Testament. One or two have already entered the field, and are preaching the gospel.

This revival commenced at a section meeting about the fourth Lord's day in August, and has been watered chiefly by the labours of brethren Harris and Leftwich. The youth, of both sexes, have been almost the only subjects of it.

Dear brother, pray for me, and for my family of unconverted children, that the Lord would be pleased to give them repentance unto life. E.

Extract of a letter, dated Coventry, N. Y. 6th February, 1822.

Nothing special has taken place recently in this

section of the country, except in Spencer, Tioga county, where about eighty have been hopefully converted to God, and joined the Baptist church in that place.

Extract of a letter, dated Hallowell, (Me.) 7th February, 1822.

There is an appearance of a revival of religion. There is a revival at North Yarmouth; and about fifty, I understand, have been converted. Our little band are united, in sentiment and affection. C.

Extract of a letter from the Rev. O. C. Comstock, pastor of the Baptist Church at Trumansburg, N. Y. dated March 5, 1822.

With humble gratitude would I inform you, that God has recently visited this quarter of his moral vineyard with the refreshing dews of his heavenly grace. About the 1st of last January the revival commenced, in the town of Ovid, New York. Its operation has been chiefly confined to the southern region of the town. The principal labourer in this gracious work, has been the Rev. John Lewis, of the Baptist denomination, and pastor of the church in Farmersville. Twenty-seven of the new converts have already united themselves to this church, and a number of others, it is expected, will shortly follow their example. Thus, in the progressive development of the eternal and immutable purpose of God, saints are comforted, ministers encouraged, recording angels delighted, while the character of God appears in all the ineffable brightness of his glory.

Extract of a letter, dated Baltimore, 12th February, 1822.

Last night we had an annual meeting of the Baltimore Female Society for educating Cherokee Indian children. Brother Finlay delivered a most excellent and appropriate missionary sermon to a crowded house; after which a collection was taken up, and upwards of twenty new subscribers added to the society. I am pleased to see a missionary spirit reviving amongst us. R.

*New Baptist Church in New-York.*

A new Baptist Church has lately been formed in this city, styled "The South Baptist Church in the city of New-York." They have purchased the German Reformed Meeting-house, in Nassau-street, and invited the Rev. Charles Sommers to be their pastor. He has accepted the invitation, and arrived in the city several days since.

On the 11th of January, 1821, a new Church was constituted in Cincinnati, Ohio, by the name of "The Enon Baptist Church of Cincinnati," consisting of 29 members. They have since erected a building for public worship, 40 by 60 feet. The church is under the pastoral care of the Rev. Samuel Eastman.

Extract of a letter, dated Batavia, N. Y. 29th January, 1822.

I have the pleasure to inform you that by considerable exertion of a few friends, we have succeeded in organizing a Baptist society in the village of Buffalo, and that our prospects look more favourable than we had any reason to expect. We had preaching last Lord's-day, and rejoiced to see that some present appeared awakened and concerned.

The donation of a church lot, in our village, has just been obtained. L.

*State of Religion and means of Religious Improvement in Fredericksburg, Va.*

The population of Fredericksburg is about 4000. It contains five houses for public worship. The Episcopalians, the Presbyterians and the Methodists have each one, and the Baptists two. In each of

these, the Gospel is preached, commonly, every Lord's day; and Lectures or Prayer Meetings are held weekly by each Society.

Within the last sixteen years, the religious state of this town has been manifestly improved. Three of our best churches have been erected since 1808. The worship of God has been established in many families, where it was formerly neglected. The Sabbath day is observed with religious solemnity, and the word of God is read by multitudes who formerly treated it with neglect, or contempt.

The hearts of Parents, and of Christians have been turned to the moral and spiritual interests of our precious youth, and hundreds who could once say, "No man cares for our souls," are now enjoying the advantages of Christian instruction.

Though nothing has appeared in any of the churches which they thought proper to call a revival of religion, yet a very considerable excitement, and serious attention to religion, prevailed for several years, and very gratifying additions have been made to all the churches. To one, within the period above mentioned, more than 140 members have been added who gave credible evidence of having found redemption through the Divine Redeemer. Although the excitement alluded to, has declined, yet a few additions are still making to the churches, of such as, we hope, will be saved.

Several of those valuable Institutions designed and calculated to improve the condition of the rising generation, and extend the boundaries of Emmanuel's kingdom, have found zealous supporters in this town. Among the most important of these we may name, a Bible Society, two Sabbath Schools, one under the care of the Episcopal, and the other the care of the Presbyterian Church with auxiliaries in the adjacent country. One Missionary, one Education, and one Dorcas Society.

When we compare our present situation with what it was 16 years past, we may with grateful wonder cry out, What hath God wrought for us! But when we look at the word of God, that only perfect rule of duty, and compare ourselves with its holy precepts, we have cause to blush at the deficiency, and the deformity of our character.

*Evangel. and Lit. Magazine.*

Extract of a letter to the Editor of the Boston Recorder, dated Trenton, New York, March 20, 1822.

"On Monday the session met according to appointment, at the house of a venerable gentleman seventy-two years of age; who had lately taken residence in this place, and who, together with his wife, presented a letter from a church in Vermont, wishing to become members with us. In giving a reason of the hope that was in him, the old gentleman proceeded thus—Previously to my becoming eighteen years of age, the religious impressions I cherished, were altogether with reference to keeping the law. This I attempted with much strictness. And this, I supposed, I had very nearly attained; till I went to reside in Boston as clerk in a store. On my arrival, the lady told the servant girl to show me the chamber, and chest where I was to put my clothes. But in a moment recalled her words, and observed, I will go myself. She went with me. Showed me a chest in which to put my clothes, and a place where I might hang such things as I wished. And observed, "there is the bed in which you will sleep." She then pointed me to a Bible upon the table, and said to me, "there is a Bible, in which you can read; and here is a room to pray in. We shall give you time to read the Bible, and to pray. When you are in this employment we shall not call you off. Remember," said she, "there is an eternity before you.—You are every day acting for eternity; and hastening to judgment. It becomes us to seek for mercy while it may be found. Pray to God: and don't neglect it." "This address," added the old gentleman, "was like arrows in my heart, especially the last remark concerning

prayer—"Don't neglect it." "I knew," said he, "that I had neglected it.—I knew, with all my pretended goodness, that I had lived a prayerless life. My sins seemed at once to be set in order before mine eyes. I saw myself condemned to everlasting misery. I felt impressions that I never before felt. These impressions continued through the week. On the Sabbath I attended the meeting of Rev. Mr. Sewell. His text was—"He that believeth not is condemned already; because he hath not believed in the name of the only begotten Son of God."—This I felt. And I felt that it was to me. I knew that I had not believed in Christ. I knew that I was condemned; justly condemned. In this condition I remained, till this Saviour I had rejected, seemed to appear for my relief. I saw the excellency of his character; I saw him most lovely and precious. Instead of condemnation, I now felt peace and comfort.

I afterwards told the lady, that she had reason to bless God that she was made the instrument of so great a change as I hoped was wrought in my soul.

Now let "this, that this the woman hath done be told for a memorial of her." And let others who view themselves even as inconsiderable as a retired female, learn by the circumstance before us, that they can do something to save the souls of perishing sinners. Let them realize that God requires that they do something. And let them remember that their neglect will cause the blood of souls to be required at their hands.

### THE CHRISTIAN SECRETARY.

HARTFORD, APRIL 27, 1822.

THE accounts which are so often received of the continued spread of the Scriptures of Truth—of the success of missionary exertions in foreign countries, as well as in our own—and of that growing attention to things of a future state, must be cause of joy and gladness to all who have at heart the glory of God and the happiness of man. The revivals of religion, mentioned in this paper, must be cheering to the hearts of Christians.—We notice with much pleasure the establishment of a Masonic Missionary Society, for the purpose of sending the Bible, the great light of Masonry, to Palestine. We hope that many will follow this meritorious example.

**MARRIED**—In this city, Mr. O. B. Washburn to Miss Elizabeth Burkitt.

**At New-London**, Mr. Charles Hobron to Miss Martha Stebbins.

**DIED**—At Simsbury, on the 18th inst. Lieut. Nathaniel Humphrey, a revolutionary officer and pensioner.

In Delaware, John Collins, Esq. governor of that state.

### ORDINATIONS.

On the 21st of October, 1821, at Rockingham, Maryland, the Rev. William Sedgwick was ordained co-pastor of the Baptist church, Bethel, which church was constituted on the 20th of the same month.

On the 10th of February, 1822, at the Olive Branch Baptist Meeting-house, Alabama, the Rev. Abraham A. Clark was solemnly ordained to the work of the Christian ministry.

### NOTICE

The Pews and Slips, in the Baptist Meeting House, were rented for one year, at the annual meeting on the 25th inst. The committee, however, have reserved several seats in pleasant Pews and Slips (exclusive of free seats) to accommodate individuals necessarily absent and others. Apply to Joseph B. Gilbert, or

BENJAMIN HASTINGS } Society  
NATHAN ALLYN } Committee.  
ELIJAH F. REED.

### NOTICE.

The stated annual meeting of the members of the corporation called "The American Asylum at Hartford, for the education and instruction of the Deaf and Dumb," will be held at the State House in the city of Hartford, on Saturday the 11th day of May next, at 2 o'clock, P. M. S. TERRY, Sec'y.

## SUMMARY.

FROM THE N. Y. D. ADVERTISER.

The affairs of Europe put on a different appearance at every arrival. As it regards Russia and Turkey, the aspect of things changes almost from day to day; so that nothing can be more uncertain than speculations here, upon what is likely to take place there. The last intelligence, which reaches us by the way of Boston, certainly assumes in some measure a new, and not uninteresting complexion. It appears, from the very slight details that have been received, that Austria Great Britain and France have formed, or are forming, an association in favour of Turkey, as far as it respects the threatened measures of Russia. What the amount of their correspondence has been we do not know, and can only conjecture from what is stated to have taken place. It is said that Austria has declared, that *she will have no war*. This language is not perfectly free from ambiguity. It may and probably does mean much and it may mean comparatively very little. If it is to be understood as a public manifesto, announcing that Austria Great Britain and France have resolved that Russia shall not attack Turkey, or if she does that they will defend her, it is certainly a very interesting declaration—one that involves in it, according to our judgment, the destruction of the "Holy Alliance." If that event should occur, as far as we are able to discern, there must be a restoration of the old system of the "Balance of Power," or something very nearly related to it; for if Russia is to be thrown out of the pale of the grand confederacy, that enormous power must be considered as in a state of smothered enmity against the other great European nations; and such feelings can scarcely be kept under for any long course of time.

The new measures adopted in Ireland for the restoration of tranquillity were executed with the utmost energy. The first nine persons convicted of Whiteboyism, were executed forthwith, and excited much dismay among their followers.

In England, retrenchment continued the order of the day. The army had received a new diminution. The Lords of the Admiralty had been reduced from seven to five: and reductions of salaries had taken place in most of the departments.

VIENNA, March 7.

The Ottoman fleet, commanded by the capt. Bey, is in the Archipelago, with 10,000 men on board, destined for the Morea.

M. De Tatischeff has arrived here from St. Petersburg, on a mission. He will have a conference with Prince Metternich on Turkish affairs.—If a war ensues, Austria will occupy Boonia and Servia, at the same time the Russians do Moldavia and Wallachia. Greece is to form an Independent State, with a German Prince at its head.

FROM ST. DOMINGO.

Extract of a letter, dated Jacquemel, March 27th, 1822, received per Haytien brig Re-Union.

"You will have heard before this of the accession of the Spanish part of this Island to the Republic of Hayti, and I have to add, that from the mild and honorable manner with which it has been conducted and brought about by this Government, that it will prove of the greatest importance to the people of Hayti, as, no doubt, it will cause a change of things that will make them more respectable, and enhance the Government of the country under the auspices of their wise Chief, President BOYER, in the estimation of all nations.

The last accounts from Europe state that the Spanish Cortes have abolished the SLAVE TRADE.

Congress.—In the House on Saturday, the retrenchment committee reported a bill to reduce the pay of members of Congress to six dollars a day, to reduce pay of Clerks, &c. [It appears that the expenses of Congress per annum is \$363,074,90 cents.]

From the National Intelligencer.

William P. Duvall, of Kentucky, recently Judge of the United States Court in East Florida, has been appointed by the President, with the consent of the Senate, to be Governor of the Territory of Florida.

Salt Water in great abundance has been found in Illinois, and it is computed that 50 gallons of it will yield one bushel of salt. Preparations are making to erect extensive works, and at those already erected, it is sold at 50 cents per bushel. The price of salt before these works were established was \$1,25 per bushel.

A man by the name of John Bolton, in Warren, N. Y. has invented a machine, by which one bushel of Clover Seed per hour may be cleaned, by water; or from 3 to 5 bushels per day, by horse power.

"The Minerva."—A new paper, bearing this title, has recently appeared in the city of New-York. It is elegantly printed, and is principally devoted to articles of taste, science, and literature. It is intended for a family paper, and will be published weekly.

"The Mechanics Gazette."—A new paper under this title, has recently been commenced in the city of New York, by Messrs. T. R. & W. A. Mercein. It is published semi-weekly, on a large sheet, and contains much useful and entertaining matter.

Gov. Brooks is re-elected to the Chief Magistracy of Massachusetts.

### SHIPWRECKS.

Arrived at Newport, April 15, in boats, the officers, crew and passengers of the British ship Speculator (21 in number) upwards of 400 tons, John Spink, master, from New-York, bound to St. Johns (Nova-Scotia.) The ship sprung a leak, and filled almost instantaneously; being ballasted with clay, the pumps were immediately choked and rendered useless. The ship during the late gale drove upon Seconnet Rocks, and is gone to pieces.

The Baltimore merchants have completed arrangements, for running a line of packet ships between that city and Liverpool.

## Roberts & Burr

have lately published, and now offer for sale at their office in State-street, three doors west of Morgan's Coffee-House, and at the office of the Christian Secretary.

**"A NEW COLLECTION OF HYMNS, for CONFERENCE MEETINGS, and for PRIVATE DEVOTION: second edition, revised and improved from the first edition, by the Rev. E. Cushman."**

This book contains 220 hymns, selected from the most approved authors, many of which have been long used by the Baptist Churches. The first edition being all disposed of early last spring, and more being called for, a second edition was published under the superintendence of Mr. Cushman, who was at considerable pains to amend the work; and it is believed that wherever it has been used it has given satisfaction. A liberal discount will be made in the price when one dozen, or more, are called for: and clergymen abroad, desirous of introducing them into their congregations may receive the books and account for the same when sold.

Roberts & Burr have also for sale Watts' Psalms and Hymns, and a considerable assortment of other books. February 8th, 1822.

### STORE TO LET.

THE large convenient three story Store, formerly occupied by J. Savage & Co. Apply to BROWN & SAVAGE.